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N^o 210.

Reflections on some late Craftsmen about Kings, Ministers, and People.



SEVERAL Papers have been published, one very lately, upon the Duty of Kings, to give up their Ministers when the People demanded them: We are told, that those Kings who put this Virtue in Practice, reigned successfully, at least, if not gloriously; whereas those who took a contrary Method, have generally been both unfortunate and unglorious; and we are also told, That if a Prince should ever have it in his Power to govern, for a long Course of Years together, in direct Opposition to the Voice and Sentiments of his People; or, to the loud and open Complaints of a whole People, it will be a plain Sign, that the Balance of our Constitution is destroyed.

This is a Subject worthy to be considered, and of so great Importance to the Happiness of a free Nation, that we shall make such Reflections upon it, as may be useful to Kings and People.

We will join Issue with Mr. D'Auvers in the Truth of this Proposition, 'That if a Prince should ever have it in his Power to govern, for a long Course of Years together, in direct Opposition to the Voice and Sentiments of his People, or to the just and open Complaints of a whole People, it will be a plain Sign, that the Balance of our Constitution is destroyed.' The Proposition is very true; but the Application he makes of it is absolutely false; for, 'tis calculated for the present Times, and yet has no Relation to the present Times; which will appear as soon as we have considered what is meant, by the People, the whole People, the loud and open Complaints of the People, and the Voice and Sentiments of the People; or rather, what ought to be meant, by the People, in this Controversy.

A King of England is to know no Voice of his People in general, but in Parliament: I say in general, for there have been Times, when Parliaments themselves have been against the true Interest of King and Country. A King ought, like all other wise and unprejudiced Men, to distinguish between the Voice of the People, and the Voice of a few factious Leaders of the People; between the real Sentiments of the sober and unbiased Part of the People, and the tumultuous Noise and loud Roarings of a Bonfire-Mob, throwing his Ministers into the Fire, for attempting to restrain their Licentiousness, to prevent their publick Cheats, and hinder them from violating the Laws with Impunity. I would ask Mr. D'Auvers, how a King of England is to know the Opinions of his People? Must he read Country Journals? And must he judge of the Sentiments of the People concerning his Ministers, from the angry and ill-natured Words of Men who hate them, only because they are Ministers? Must he frequent Clubs and Coffee-houses, or retain Spies, and form his Judgment of the Sentiments of the People, from the infinitely various Opinions, Guesses, and Fancies of idle and ignorant Pretenders to Politicks, scattered all over the Kingdom? Or ought he to adhere steadily to the Judgment and Sentiments of those Gentlemen, whom the People of England tend up to represent them? The Kings, whom Mr. D'Auvers mentions, that reigned Unhappily and Ungloriously, for not hearkening to the Voice of the People, (such as Edward II. Richard II. and Charles I.) were Princes who obstinately kept their Ministers against the Advice and Counsel of their Parliaments. Did not Richard II. recall his Favourites, in defiance of Parliament? And, did not King Charles I. call his Parliament, upon their Complaints against the Duke of Buckinghamshire, 'That he cannot suffer an Enquiry into the Means of his Servants, much less against one so near him? And does not he wonder at the foolish Impudence of those Men, that can think he should be drawn to offer such a Sacrifice, much unworthy the Greatness of a King, and Master of such a Servant? — Again; I will not, says his Majesty, allow any of my Servants to be questioned among you, much less such as are of eminent Place.' And, it is not well known, that the same King told his Par-

liament, when they called Dr. Marmoring, [his Chaplain, to an Account for his Sermon, intitled, *Religion and Allegiance*, 'That they had nothing to do with his Servants; tho' the Sermon, for which he was censured, contained Propositions, for which the Author ought to have been hang'd; such as these: 'That the King is not bound to observe the Laws of the Realm, concerning the Subjects Rights and Liberties; but, that his Royal Will and Command, in justifying Loans and Taxes, without Consent of Parliament, obliges the Subjects Conscience upon Pain of eternal Damnation; and, that those who refused the Loan demanded at that Time, only by Virtue of Letters of Commission, without Act of Parliament, offended against the Law of God, and the King's Supream Authority, and became guilty of Impiety, Disloyalty, and Rebellion.'

THESE Instances from Reigns, the Craftsmen hath brought as Parallels to the present, are produced to shew what Kings they were who refused to hearken to the Voice and Sentiments of their People; and also to shew, who the People were that those Kings refused to hear against such Servants as were manifestly guilty of the highest Crimes; the People assembled in Parliament, and not a few ambitious, factious Leaders, two or three Scriblers of Country Journals, or Mobbs huzzaing, with Clubs in their Hands, Oaken Boughs in their Hats, and no Sense in their Heads. Who, before the Craftsmen, ever called those the People of England, whose Voice and Sentiments a King is to follow, or else be pronounced an obstinate Prince? No, these are not the People; nor can it be said, that the Balance of the Constitution is lost, because the King is able to preserve a Ministry against all their Enemies, who are not so upon a national Account; nay, the Balance of the Constitution would incline too much on the other Side, if the King was not able to preserve his Ministers against every thing but the just Representations of his People in a regular and constitutional Method. These Representations were made in a regular and constitutional Method against the Servants of the Crown in the Reigns Mr. D'Auvers hath mentioned, which I leave him to apply to the present Times, and to shew the Agreement between Edward II. Richard II. and Charles I. and the Reign of his present Majesty.

THO', if we were not to understand by the People whose Voice the King was to hear, the Parliament, not the People representatively, but collectively; yet our Patriots would have a difficult Matter to prove, that the People, in this Sense, would have the King part with the Minister they aim at. If we distinguish the People into Whigs and Tories (and to the Tories join Jacobites and Papists) the latter would, no Doubt, have him changed for a Minister of their own Party, and so they would any other Whig in the Kingdom; but they don't desire he should be changed for any of the Patriot Whigs, tho' they constantly vote with them: They would rather have the present Ministry continued, than any other Set of Men chosen from the Leaders of the Anticourt Whigs, put in his Place. And, for the Truth of this, I appeal to the Sentiments of their own Hearts. As to the Whigs, I know them so well, that notwithstanding some Divisions and Animosities among the several Parts of which they are composed, yet they would come into a Vote for continuing the present Ministry, against any Number of Persons the Anticourtiers could put up in Opposition to them. If this is true of the Nation in general (as I verily believe it is) what becomes of the mighty Noise of the Ministry's being kept in against the Voice and Sentiments of the People, and the loud and open Complaints of the whole People? This is *vox, & præterea nihil!*

BUT we are told, 'That the King would establish himself in the Hearts of his Subjects, if he would give up his evil Counsellors to Justice.' What's the Meaning of this? Would they have the King make Proclamation thro' the Kingdom, by publick Criers, that whoever hath any thing to say against such a Minister, he should immediately repair to London, and give in his Evidence? Shall the King give up a Minister before he is called for? 'Tis time enough to give him up when the People constitutionally demand him. A Prince who parts with a Ministry, whose publick Actions have the Approbation of Parliament, will be judged imprudent to put that to Hazard which he is already sure of, the good Opinion and Affections of his

People. But a Prince who keeps a Ministry, or Minister, when the Parliament desires him to give them up, and produce national Reasons for it, will be judged not only imprudent with relation to himself, but unjust to his Subjects.

F. OSBORNE.

L O N D O N.

On the 9th Instant died at Drogheda in Ireland, Brent Spencer, Esq; Member of Parliament in that Kingdom for Lisburn, a Descendant of the Barons de la Spencer.

On the 14th the Rev. Dr. Jackson's Leg was cut off (at Dublin) a little below the Knee, since which, 'tis said, he is in a fair Way of Recovery.

On the 16th, in the Afternoon, the Ringend Barge, with five Men in her, was sunk in Pole-beg, by a sudden Squale of Wind; but by the timely Assistance of some Boats, the Men were taken up alive.

Last Wednesday Se'night was held at the Globe Tavern at York, a Chapter of HICCABITES, when several Gentlemen were admitted into that Order, which is said to be both Honourable and Ancient.

The next Day three Men, viz. William Lockett, Hugh Moss, and Thomas Boffen, were committed Prisoners to the Castle of Chester; as was last Saturday a Woman, on Suspicion of robbing and murdering Margaret Lowe of Sandbath, of 42 l. besides Goods.

Last Wednesday died at his House at North End in Middlesex, George Morley, Esq;

Last Thursday Morning one Marsh, made an Information on Oath, before Justice Blackerby, that the said Marsh, together with Richard Marsh, were concerned in murdering and robbing Mr. Pontifex, near High Wickcomb in the County of Bucks, in January last, upon which a Warrant was immediately granted by the said Justice for the apprehending of the said Marsh, who was accordingly apprehended that Night, and Yesterday being carried before the said Justice, Marsh made a full Discovery of that Fact, &c. upon which Marsh was committed to Newgate, and Marsh to the Gatehouse, and next Week they will be removed to Aylesbury Gaol, in order to be tried for the same.

Last Saturday Morning Christopher Bird of Petersham, Esq; was married at Chelsea to Mrs. Green, Relict of the late William Green of Chelsea, Esq; a very Beautiful young Lady, with a Fortune of 6000 l.

Yesterday Morning died at his House at Brumpton, John Hoskins, Esq;

Last Night the Corpse of Edward Coke, Esq; was interred in a Vault in St. Clements Church in the Strand.

Her Grace the Dutchess of Marlborough is recovered of her late Indisposition; and last Week her Grace gave 50 Guineas towards relieving one of her Tenants from the Losses he sustained by the late high Tides.

Monday last died, in an advanced Age, at his House at Holyhouse near Winchester, John Robberson, Esq; a Gentleman possessed of an Estate of 500 l. per Annum.

His Majesty has been pleased to appoint Mr. Cave an Ensign on the Irish Establishment.

Yesterday three Grassiers were robbed on the Road between Whetstone and Barnet, by three Highwaymen, of a considerable Sum of Money.

Thursday Night a Gentleman passing between Pancras and the Tile House, was attacked by four Foot Pads, who robbed him of his Watch and three Guineas.

The same Day a young Woman, well dressed, was unfortunately killed by a Coach running over her at Charing-cross.

The John and James, John Creedon Master, was lately lost near Figueira, and only one Man saved.

As was the Friendship, George Brenna Master, about fourteen Leagues to the Northward of Lisbon; but about two thirds of her Cargo was saved. They were both bound from Cork to Lisbon.

The William, William Vintrey Master, bound from South Carolina to Oporto, was lost the 11th Instant N. S. on the Bar of Oporto.

The Happy Union, Capt. McGowen, bound from Dublin and Barcelona to Marseilles, was lately lost near Barcelona.

The

The Oxford, Capt. Fitzgerald, bound from Nantz to Cadiz, was lately lost on the Coast of Portugal.

The Court of King's-Bench having given their Opinion on the Special Verdict found on the Cause between the Bank of England and the Widow of Humphry Morice, Esq: we hear the Bank are like to recover about 15,000 l.

The Right Hon. the House of Peers have adjourn'd to Tuesday next.

The Oratory Subject To-morrow in the Morning, will be Sampson and Dalilah, the Force and Effects of Infatuation, a parallel History from the Antients; Sampson's Foxes and and Firebrands, and Death: In the Evening, an Oration, in respect to the Gentlemen of Wales, on David and Chad, or the first of March; curious Memoirs of St. David, and of the Welsh Tongue; — and a publick Disputation, M. H. Opponent, Eusebius Respondent, Whether every Person always dreams when he sleeps? Any Clergyman who spoke on Sunday last, is challenged to make good his Argument To-morrow in the Evening.

Yesterday Bank Stock was 149 1-half. India 174 1-half. South Sea 95 3-4ths. Old Annuity 111 3-4ths. New ditto, 110. Three per Cent. 102 1-4th to 1-half. Emperor's Loan 112. Royal Assurance 104 1-half. London Assurance 13 7-8ths York Buildings 2. African 10. India Bonds 51. 17s. to 19s. Prem. Three per Cent. ditto 41. 16s. Premium. South Sea Bonds 51. 4s. to 5s. Premium. New Bank Circulation 61. 5s. Prem. Salt Tallies 4 to 5 Prem. English Copper 21. 4s. Welsh ditto, 21. Three 1-half per Cent. Exchequer Orders 5 per Cent. Prem. Million Bank 112 1-half.

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N. B. This Poet fell under the heavy Censure of Richard Nykke, Bishop of Norwich, his Diocesan, especially for his Scoffs and ill Language against the Monks and Dominicans, in his Writings; in which also reflecting on the Actions of Cardinal Woolsey, he was so closely pursued by his Officers, that he was obliged to take Sanctuary at Westminster, where he was kindly entertained by John Ilip the Abbot, and continued there to the Time of his Death. Erasmus, in an Epistle to King Henry VIII. styles this Poet, Britannicarum Literarum Lumen & Decus; and of the like Opinion were many of his Time, yet the Generality saw, that his witty Discourses were biting, his Laughter opprobrious and scornful, and his Jokes commonly sharp and reflecting.

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